absolute or only relative to the observable action
from which it holds back. It is enough to note that^
though we make the distinction for the convenience
of our minds, there is not a passive Brahman and an
active Brahman, but one Brahman, an Existence
which reserves Its Tapas in what we call passivity
and gives itself in what we call Its activity. For the
purposes of action, these are two poles of one being-
or a double power necessary for creation; the action
proceeds on its circuit from the reservation and
returns to it, presumably, the energies that were
derived, to be again thrown out in a fresh circuit.
The passivity of Brahman is Tapas or concentration
of Its being dwelling upon itself in a self-absorbed
concentration of its immobile energy; the activity
is Tapas of Its being releasing what it held out of
that incubation into mobility and travelling in a
million waves of action, dwelling still upon each
as it travels and liberating in it the being's truths
and potentialities. There too is a concentration of
force, but a multiple concentration, which seems to'
us a diffusion. But it is not really a diffusion, but
a deploying; Brahman does not cast its energy out
of Itself to be lost in some unreal exterior void, but

keeps it at work within Its being, conserving it
unabridged and undiminished in all its continual
process of conversion and transmutation. The
passivity is a great conservation of Shakti, of Tapas
supporting a manifold initiation of movement and
transmutation into forms and happenings; the
activity is a conservation of Shakti, of Tapas in the